l: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

In conclusion, I wish to say a few words about the elements common to the New World and the Old. I have tried to point out in the list given on pp. 363-382 the common elements. Under the group of episodes from the Old World are included, not alone the Mongol-Turk elements from the sources which I had at hand in working up my material, but also the legendary episodes (as far as I am familiar with them) which are known the world over. This is shown by pp. 363, 367-371 of the list. At the same time we must distinguish the Asiatic episodes, whose presence in Koryak or American folk-lore may be ascribed to borrowing from Asia, from such episodes as appear to be, in all probability, the result of independent development of the elementary forms of the human imagination. Of Asiatic origin are those episodes of the Koryak myths which contain mention of iron objects (the use of metals having been introduced from the West or South), or the story of Bear's-Ear, in which we meet with episodes having all the incidents and details found in Mongol and other Old-World stories. On the other hand, episodes that tell of talking animals (dogs, deer, or horses) which assist the heroes; stories of cannibals; of sexual unions of heroes with animals, or of their transformation into animals; of miraculous births; of the uncouth, dirty child which became a handsome youth, — may in their elementary ideas be the products of spontaneous development of the imagination in different places. These elementary ideas become characteristic of this or that cycle of myths only through the particular forms which they assume. For instance, Eme'mqut [1] is ugly because he is incased in a hideous skin cover; or the Sun's daughter is ugly,[2] being incased in a mouldy skin. When the outer cover splits open, Eme'mqut and the Sun's daughter come out beautiful and radiant. This detail is quite true to the spirit of the Koryak ideas of the outward form of objects concealing their human-like essence. On the other hand, if we compare the story of the birth of Geser, the divine hero of the Mongol-Turk poem, with the miraculous birth of the heroes of the raven cycle, we see that in this case it is not the elementary idea, but the details, which mark the episode as part of the one folk-lore or of the other. Geser descends from heaven to be born on earth, and enters the womb of a woman; while the Raven turns into objects that are edible or easily swallowed. From this point of view, a part of the episodes of the Pacific, considered before as similar to the episodes of the Old World, might also be classed with the original episodes characteristic of the Pacific cycle of myths exclusively.

To bring out this point more clearly, I will mention another interesting example. According to the underlying elementary idea, we may compare the beings, half men and half dog, described in the myths of the Eskimo, Indian, Koryak,[3] and Yukaghir, with the beings, half men and half deer, of the Tungus, Chukchee, and Yukaghir; with the centaurs, or beings, half men and half

[1] See p. 282. [2] See p. 148. [3] See p. 191.